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three chapters of the book are taken up with discussing the present condition of the negro in the South and his future. Judging from these chapters and from implications throughout the book, it must be said that the author's view of negro character is decidedly too optimistic. That tendency to idealize the negro which has been the bane of almost every northern writer on the negro question since the publication of *Uncle Tom's Cabin*, is not wholly absent from this book, in spite of its sane and judicious spirit. This seems to me unfortunate; for it is only through the full recognition that the average negro is still a savage child of nature that the North and the South can be brought to unite in work to uplift the race.

On the whole, however, the book is to be commended as another evidence that the time has arrived when the negro question can be approached by writers in both sections in an impartial and scientific spirit; and as such it can be heartily recommended, with the reservation noticed, to readers both north and south.

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La Constitucion de 1857 y las Leyes de Reforma en Mexico. A historico-sociological study. BY RICHARDO GRENADOS, deputy of the Federal Congress and member of the Academy of Social Sciences of Mexico. City of Mexico. 1906.

This work formed part of a series of publications celebrating the centenary of Juarez, and was awarded the first prize in its department.

The discussion covers the formation of political parties, the adoption of the constitution, and the important political, economical, and moral results of the separation of church and state, by which property valued at five hundred millions of dollars was taken from the ecclesiastical authorities and disposed of by the political leaders of the country.

A paragraph selected from the close of chapter vii declares :

On the face of it, the nationalization of church property from the point of view of the National Treasury was a complete failure, but it was, in reality, by no means such, in so far as it related to the public and economic interests of the nation in general. . . . Notwithstanding the fact that at the beginning the capitalists received the greatest advantage from the distribution of these properties, they were afterwards broken up and distributed among a large number of small holders, thus creating a new class, which

would be more numerous if the plutocracy which rules in some of the states had not partially neutralized the beneficent effects of the reform laws.

Señor Granados proceeds to show that the intellectual and moral results have kept pace with economic advancement, as is demonstrated by the fact that at a period when the clergy absolutely dominated Mexico and were provided with enormous funds they had sustained only twenty-one schools with 2,000 pupils, whereas now, under the influence of healthy competition, thirty thousand pupils are taught in their hundreds of schools sustained by voluntary gifts of the faithful.

Señor Granados does not mean to underestimate the primary importance of religion: Rather, he declares:

In opposition to the disciples of Comte and others, who predict the early end of religion, and consequently of the church, in civilized countries, I adhere to the opinion of those who hold that religion and science, being obliged by their very nature to occupy separate fields and each responding to radically distinct needs, ought to continue to exist side by side; and that all the conflicts which arise between the two, disturbing the social order, come always from the fact that one of these invades the field of action which belongs to the other. The sociologist, different from the reformer or the prophet, must take things as they are, and not as in his judgment they ought to be; and consequently he cannot escape the perception that there is in human nature an irresistible aspiration to give a metaphysical sanction to moral ideals. The object of religions has been to satisfy these aspirations by means of dogmas and precepts. While these aspirations exist, that is, while men remain as they are and have been in historic times, religions will have to exist also. Moreover, who doubts that altruistic aspirations toward the ideal and toward righteousness constitute so many more elements that contribute to make man a social being, without which there could be no civilization? It cannot escape the observation of the true sociologist that religion being the product of sentiment and tradition, no authority can roughly change its fundamental dogmas without great danger to the people. In view of that fact, all evolution should avoid as far as possible violent movements.

The Mexican people in large part profess the Catholic religion, whose mission it is to give satisfaction to those noble ends which men propose to themselves in their vague but not unreal aspirations toward the ideal and the infinite. The Catholic church will prosper, or the reverse, according to its ability to comprehend the spirit of the people of this epoch. But it is certain that if the majority of the Mexican people ever abandon this religion, it will not be to substitute science in place of it, but to adopt some other religion which may accord better with their sentiments and aspirations to rise to a world more perfect than ours.

Reflections of this character naturally raise the question whether our legislators have acted with good judgment in basing education exclusively upon science, or whether it would not be better to take into consideration the importance of religious education in the public schools as soon as the church loyally desists from its attitude of hostility to the state.

Celebrated sociologists free from all dogmatic influence, as Taine and Benjamin Kidd, think that altruism in its purest manifestations has a religious base, and Christianity is the principal element of our civilization.

Today, after eighteen centuries, on both continents, from the Ural mountains to the Rockies, among the Russian peasants and among the American colonists, it works as at the beginning among the artisans of Galilee, substituting the love of one's neighbor for the love of self. It is still for four hundred millions of human beings, the spiritual organ, the indispensable motive power by which man may raise himself above the miseries of life and its narrow horizon.

What system of scientific morals [asks Señor Granados] could be advantageously substituted for Christian morals? Could the evolutionary moral system be substituted, or neo-Kantianism, or utilitarianism? All these, however diverse may be their structure, have for their base a substitution of the sentiment of social solidarity in place of the fear of God. By this system the duty of man consists in adjusting his actions to the interests of all, so that he who works most effectively for the universal evolution is morally the greatest and most worthy. In order that such moral instruction may have practical value, the persons who receive it must have a conscience attuned to the most lofty sentiments—a thing which is rarely taken into account, with the result that the labor of the moralists is futile.

If positive moral philosophy should be developed at some future day, what shall be done meanwhile for the instruction of the youths who always lack mental development? Shall we teach them a moral system notoriously defective? Such a solution of the problem is inadmissible. While the wise ones are discussing it, the moral crisis becomes acute. Men live in constant doubt. Ideas of right and wrong are turned upside down. A plutocratic cynicism and devastating anarchism prevail. The criminality of the lower classes is frightful, and no less so the moral degradation of the young among the more favored. So that parents, frightened by the prospect, if they are able to do so, prefer to send their children to the schools of the church, rather than to those of the government.

If the Church should maintain itself within its own proper limits, as in Protestant countries, both it and the government would be able to co-operate with common accord for the moral elevation of the people. Meanwhile the government takes the precaution to give an exclusively scientific instruction to its youths, and prohibits the church from acquiring property. The question is grave both for the church and for the state. While a real reconciliation is not effected on the basis of modern principles the Roman Catholic

countries will be hindered in their development and the ascendancy of Protestant countries will become more pronounced.

Such is the nature of the problem, and we have only indicated it for the purpose of showing the reader that, while we are satisfied with the material and intellectual progress made since the promulgation of the Laws of Reform, we are yet far from having obtained a favorable result with reference to moral questions.

A. J. STEELMAN

JOLIET, ILL.

Patologia Social Española. Por Pedro Martinez Baselga. Zaragoza. 1903.

This book is the first work of its class published on the peninsula. The author sets out to find the cause of social maladies, and, if possible, their cure. Every phase of industry, commerce, government, education, and religion claims his attention, including every social condition. We live badly. Man is the victim of suffering and evil. No one is content with his lot. This is social pathology.

The foundations of this science rest on our knowledge of man. Man, considered as a social cell, is intelligent, knows his sufferings, and makes them known. "Whoever, therefore, gives himself to the study of these may arrive at results as exact as mathematics or physics."

The author does not claim to invent anything, but believes that he "has the courage and skill to diagnose social infirmities, employing different standards from those of political and moral science, of religion, of Hegelian psychology, of Kantian morals, or of other schools more or less philosophical, whose advocates struggle in vain, having no true idea of progress or improvement."

In order to understand social pathology we must point out the laws to which it is subject. Society as an organism suffers on account of something. That something is the cause of its sufferings. The cause is material and susceptible of analysis.

"There can be no causes other than material ones, since only material can modify material." Since this is so, and to show that it is so, it is necessary to establish a mechanics of cause and effect subject to number and measure.

The greatest enemy of mankind is man. Society is so constituted that it appears to be a complex artificial classification of species within the species, from which result aristocracies, theocracies,